Vol. II. MAY, 1887. No. 5.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—Channing.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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CHICAGO OFFICE: 115 MONROE STREET.

BOSTON OFFICE: 141 FRANKLIN STREET.

Agents for England: H. RAWSON & CO., 16 New Brown St., Manchester.

[Entered at the Post-office, Chicago, for transmission through the mails at second-class rates.]

THE UNITARIAN.

TERMS OF SUBSCRIPTION. For fifty cents a year in advance, the UNITARIAN will be mailed free to any part of the United States or Canada. To Great Britain and other countries comprised in the Postal Union, seventy-five cents All subscriptions should be sent to

REV. J. T SUNDERLAND, 115 Monroe Street, Chicago,

to whom also all communications relating to circulation, non-delivery of the magazine, change of address, etc., should be made. Remittances may be sent at our risk in drafts on Chicago or New York, postal orders, or American or U. S express orders, payable to J T. Sunderland Stamps (one-cent stamps preferred) may be sent in payment of a single subscription, or a dollar bill in payment of two, at our risk. If checks on local banks are sent, 25 cents must be added for exchange.

Our Boston office is at 141 Franklin street.

AGENTS FOR ENGLAND:—H. Rawson & Co., 16 New Brown St., Manchester. For 3s 6d. sent to this firm, the UNITARIAN will be sent free to any address in Great Britain, Ireland, France, Germany, or any country in the Postal Union.

WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

The most frequent word hat comes to us about THE UNITARIAN is one of astonishment that we can give so much for so little,—a maga zine the size we publish twelve times a year for 50 cents. Coupled with this come frequent expressions of gratification that now as a denomination we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense by Post Office Mission workers, by Churches to put on their tract tables, by fr end to send to friend, and neighbor to neighbor, and parents to sons and daughters away at school. Very numerous and hearty are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. W e quote below, almost at random, a few testimonials f rom a very large number of similar ones received:

From the State Geologist of —: "I value THE UNITARIAN highly."

From a Western Professor: "I am much pleased with your magazine. The catholic, practical temper is the right one. I wish THE UNITARIAN had been started half a dozen years ago."

From a Student at Meadville: "Welcome to THE UNITARIAN. We students here feel the need of the positive side of Christianity, such as you present. Send me sample copies, and I will try to turn sympathy into money."

Among the Far mers: "I have been requested by our pastor to receive subscriptions for THE UNITARIAN. I will be glad to do all in my power to help you along. This is a farming section, so I do not expect to do much, but I send you eighteen subscriptions."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Central New York: "I wish to express my high appreciation of your excellent monthly. The message it bears is so pure, so noble, so deeply religious, that I cannot but wish it might find a lodgment in every home in the land."

From a Lady in Southern California; "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spiritually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so, and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field notes particularly must prove a great incentive to larger work in all our churches."

From one of our most Active and Successful Western Post-Office Mission Workers: "Send me as many copies as you can spare, fifty at least. THE UNITARIAN is exactly what I want."

From another Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From the Minister of a large Universalist Church: "I am much interested in THE UNITARIAN. I know that many subscriptions can be obtained in my parish."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first class in every respect."

From a Michigan Pastor: "Where do you pick up so much news? It is capital."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From Another Western Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. I am with you heart and hand."

Another Western Pastor: "I send you eighty subscriptions for THE UNITARIAN: hope to make the number 150."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

TO OUR SUBSCRIBERS.

We call the attention of our subscribers to the fact that the first year of the UNITARIAN ended with the December number. The time has come, therefore, for those who began with the year, to renew their subscriptions. Let us ask, for our own sake and our subscribers', that these renewals be made as promptly as possible. For directions for sending orders and money, see above.

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A Monthly Magazine of Liberal Christianity.

VOL. II. MAY, 1887. No. 5.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

What admirably applies to the labor organizations of to-day, Washington said long ago, that "they now and then answer popular ends, but are likely to become in course of time potent engines, by which ambitious and unprincipled men will be enabled to subvert the power of the people."

Gallenga in his recent work on Italy excuses the vindictiveness of the people in part by their bad government. Some laborers were at work near Porta Pancrazo; one of them in horse-play hit a friend with a pebble on his cheek—it was requited by a heavy slap—then came a scuffle—one fell on the ground with a mortal wound, the other broke through the horrified spectators and fled for dear life. The universal carrying of knives, stilettos and revolvers causes many a worthy life to be sacrificed on the slightest provocation. At Genoa this barbarous custom was put down by Government in 1815. It is a terrible pity that their emigrants make this their general importation to America. Nor is it much less to be deprecated that certain classes of men in our own country so generally go armed. What good can come from men in Boston or Chicago going about with loaded revolvers in their pockets? None, but much harm. It is estimated that one-half the murders in this country are caused by the habitual and wholly unnecessary carrying of deadly weapons. In a temporary fit of passion a man will shoot another who would never think of taking life but for the fact that he has a loaded pistol at hand. The habit of carrying deadly weapons is bad and only bad, and should be frowned upon, and the laws against it ought to be strictly enforced.

Conder, in his "Syrian Stone Lore," 1886, gives this latest statement of the sites determined by exploration at Jerusalem. (His spelling of proper names differs from the Cyclopedias):

I. Calvary, the rock north of the city, now called el Heidemiyeh.
II. The holy house at Sakrah rock.
III. The upper Gihon, at Virgin's fountain.
IV. The outer wall of Herod's temple.
V. The discovery of Ophel and Ophel tower.
VI. Antonia at the modern barracks.
VII. The site of Bethesda at Virgin's pool.
VIII. Constantine's Basilica, the so-called church of the Holy Sepulchre.
IX. The tomb of Helena, at Adiabene.
X. "Ecce homo" arch, proved to be Hadrian's arch of triumph.

Besides all this, the twenty-one years of Palestine exploration has placed ten thousand more names of places on the map, has fully recorded the physical features of the country, has noted down the native traditions, so that nothing ever done for the understanding of the Old Testament history can be compared with the work of this society.

F. W. H.

The last Bureau-report on Education shows that next to nothing is being

done for the Chinese youth in America. In San Francisco, as the courts have decided that Chinese children born in the United States have the rights of the most privileged class, a building has been rented for their exclusive use; but there are only a score of pupils at present. Although Oregon has a Chinese population of ten thousand, Superintendent McElroy has not seen one at school; Arizona and Nevada has not one at school. Taking in the various mission schools there is not an enrollment of five per cent. of the whole number of school age.

The whole country is beginning to feel that we made a mistake in inviting immigrants without regard to their quality; and that not a moment should be lost in educating our foreign population so that they may become American citizens. As a heathen school would spoil this training, it need not be said that (as these less favored children of God can be far better reached here than on heathen shores) the American churches ought to turn their energies in this direction and determine to make the best of present opportunity.

F. W. H.

In Robert Collyer's loving tribute to Dr. Eliot, just published in the memorial number of Mr. Douthit's *Best Words*, we have the following incident and accompanying comment:

The first thing I remember about Dr. Eliot was a story told me by William Clarke, a brother of our dear divine in Boston, who was living in St. Louis when Dr. Eliot was quite a new man there. He was down by the river, he said, on a Sunday afternoon, and heard one Irishman say to another: "Did ye hear now about this young bla-gard that has come to preach in St. Louis who does not belave in God Almighty, bad success to him!" "Oh, never moind," was the quick and confident answer, "Father O'—— will soon drive him out of this." But the day never dawned when Dr. Eliot's feet were not more firmly planted in St. Louis than on that Sunday when the poor fellows got off that bit of idle talk. He went there to stay, and stayed to be the foremost man in his city and the most famous in all things that are true and lovely and of a good report, and the choicest apostle of our faith that ever "went out West."

The following incident, related by Dr. Eliot three years ago, in his discourse on the occasion of the semi-centennial of the Church of the Messiah, St. Louis (November, 1884), not only illustrates his own feeling regarding slavery, even at a very early day, but also shows how much braver in utterance was he on proper occasions, in slave-holding Missouri, than were many in free-soil Boston. Said Dr. Eliot:

In the winter of 1836 I read an address in the Presbyterian church (of St. Louis), before a citizens' meeting, on the history of Missouri, and speaking of its admission as a slave-state, said "that instead of bon-fires and rejoicings the people should have clothed themselves in sackcloth and ashes, in view of the social and moral evil thus entailed upon them." The address was sent to the *North American Review* in Boston, but to my mortification, when printed those sentences were left out "as being too radical!"

Another incident which shows admirably an important and sometimes forgotten side of Dr. Eliot's character, is related by Mr. Douthit:

Once upon a time, at the close of the dedicative service of a building for charitable purposes, in which Dr. Eliot was specially interested, a reporter for a popular daily newspaper (who evidently did not know the kind of man he attempted to deal with) approached the Chancellor and said, "Doctor, I have taken lengthy notes of this service, and will give you a good notice if you will pay me something for it." For once those eyes, usually so full of tenderness and pity, flashed fire as he looked with piercing indignation at the reporter, and, pointing with his finger to the door, said with emphasis: "You get out of here!" And the fellow with "lengthy notes" wilted and obeyed.

Our Post-Office Mission, which has been developing among us for five or six years, has been transplanted into England. The English Unitarian papers bring us word that a society has been formed in London to take up the new work, and has actually begun operations. Rev. H. Ireson, secretary of the British and Foreign Unitarian Association, and Rev. R. Spears, editor of the *Christian Life*, are at the head of the movement. The society will for the present be carried on mainly by workers from the Little Portland Street Chapel.

The Universalists of the West have been holding a "Pastor's Institute" in Chicago, lasting a week, in which fifty or so ministers came together to listen to papers and addresses from the wisest of their number, upon some of the more important speculative and practical problems that meet the religious worker to-day, and to discuss the same. Several speakers also came from the East. The Institute seems to have been a spirited one, which cannot fail of good. Why cannot our Unitarian ministers of the West have such institutes? Or, as possibly better, why cannot our National Minister's Institute hold its next session, and say every third session regularly, in the West? Vastly more do our scattered ministers of the West need such gatherings than do the ministers of the East.

Before another issue of the UNITARIAN the annual meetings of the American Unitarian Association and the Western Conference will have been held—the former in Boston, the last week of this month, the latter in Chicago, at All Souls Church, from the 17th to the 19th.

As to the annual meeting of the American Unitarian Association, we have only partial information as yet regarding its programme of exercises, but everything would seem to indicate an occasion of more than usual interest. Now that the Association has become in the fullest sense a national body by opening its doors to delegate representatives from all our churches, the number of attendants upon its meetings, especially from a distance, ought steadily to grow, and the dignity and importance of its meetings ought to increase. We hope our churches will make a more general effort than ever before to be represented this year.

As to the annual meeting of the Western Conference, it is hardly necessary to say that it will of necessity be one of the most important in the history of the organization. Upon its action will be likely to turn the grave question whether Western Unitarianism is to be one or two. We trust the churches of the West that send delegates will select the same with the greatest care, so as to be represented by their wisest and most candid men and women. Of course the Conference cannot be at all fully representative of Western Unitarianism. After the action of last year the more distinctly Christian part of the denomination in the West of course feels that it no longer has a legitimate home or place in the Conference. It has been urged by some outsiders that the Christian Unitarians ought to make a strong rally, and try to change the vote of last year. But so far as we know, this thought meets with little or no favor. For them to go into the Conference to try to capture it back, would be only to stir up bitterness and prolong the fight. Even if they were able to win, as under the circumstances they almost certainly could not, it would doubtless mean a renewal of the contest again next year by the opposing party. Thus there would be interminable strife. But what they want is not strife, but peace.

The Christian Unitarians feel that those who did the evil at Cincinnati are the ones who should right it, and indeed are the only ones who really can right it. It is earnestly to be hoped that the party who were in the majority last year will *want* to right it—will *want* to restore the Conference to such a basis as will allow the Christian party to have a home in it again.

The well-known plan urged by Mr. Gannett, at Cincinnati last year, and recently again in *Unity* for restoring harmony in the West, by maintaining the Conference's present *ethical purpose*, and then answering the demand for the *addition* of a *religious* purpose by the indirection of a statement about the *individual beliefs* of *members*, we consider on another page in the article headed, "The Western Conference: What Should be Done." As for the plan for curing the Western Conference trouble, proposed by certain brethren, by allowing the Conference to have *no*

statement of purpose, religious or ethical, beyond the vague and meaningless "transaction of business pertaining to the general interests of the societies connected with it," we cannot forbear quoting the following sentences from Prof. H. H. Barber, of Meadville, which we are sure voice the sentiment of a very large number. He says:

"Let any missionary body, henceforth, that asks our co-operation, be frank enough to tell us what ideas and what work it proposes to further. If it wants our fellowship, in what? If it asks our contributions, for what? A religious body asking funds for ends it will not characterize or set forth, seems to us the very Don Quixote of religious enterprises."

We mentioned in our last issue the fact that the *Christian Register* was urging that the Western Conference turn over its executive and missionary functions to our National Missionary organization, the American Unitarian Association, and make itself from this time on, like the National Conference, a body solely for discussion, mutual acquaintance, and inspiration. In the *Register*, of April 14, another long and careful editorial appears, answering the objections made by *Unity* to this plan, and still further urging it as a means not simply of re-uniting the West, but also as a means of unifying, consolidating, systematizing and making more efficient our Western Missionary work, which is and must be carried on largely by the American Unitarian Association anyway. We have not space for reproducing, even in the briefest way, the arguments adduced by Mr. Barrows. But a single fact bearing on the subject, which he seems to have overlooked, we may add.

There has been talk as if the seven years from 1868 to 1874, inclusive, in which essentially the plan proposed now was tried in the West, were years of disaster to Western Unitarianism and of decline of missionary activity. But the records show just the contrary. Those years were years of exceptionally large missionary results; indeed, two of the years stand out conspicuous as perhaps the most fruitful in missionary achievement of any the West has ever known. During 1868 and 1869, we have the record actually of eighteen new churches established within the bounds of the conference—a number unprecedented, and twelve of the eighteen (or their successors) are living and prospering to-day, among them being such important societies as the Third, Chicago, Unity in St. Louis, the Fourth, Chicago (now All Souls), the churches in Kansas City, Omaha, Davenport, St. Joseph, Shelbyville, Geneseo, etc. These exceptionally large and tangible missionary results, we repeat, appear under the very plan which it is now proposed to return to, of having the western missionary work wholly in the hands of the American Unitarian Association, all western contributions for missions made directly to that Association, and a secretary or agent of the Association maintained in the West in charge of the work.

THE SPIRIT OF LAY WORK.

If our churches are to do their true work in the world, we must have rather more help from our laymen. A good deal has been said of late years about "the scarcity of ministers." It seems to me that there is a companion subject which wants to be considered, viz., "the scarcity of laymen." Of course there is no lack of laymen in actual count. But neither is there any lack of ministers, numerically. If any one doubts this, let him apply at the A. U. A. rooms, and he will find that there are still plenty of ministers on hand for anxious inquirers. But laymen are particular about their minister—they want him to be not only, in a general way, a good man—they want one who will be thoroughly interested in his church, and earnestly do his part to make his church a living power for religion. Now that is exactly what we want of our laymen! Of course we expect less in quantity—but not inferior in quality. We don't ask them to do all that is expected of a minister! When a minister has done his few little extras,—when he has cut the kindling and made up the furnace, and paid such of his bills as he can manage to pay this month; and when he has sent off

his weekly article to the newspaper, and attended his political convention, and given his testimony on the Woman Suffrage question, and the Licensing question, and the Indian problem; and when he has given the few Lyceum lectures by which he hopes to pay for his next summer's vacation; and when he has attended about eight committees a week, and finally got rid of the book agent, and the autograph-fiend, and the good sister who has called to interest him in the question of Divorce—then, you know,—*then*—the balance of his waking hours is expected to be given to his pulpit and his church with a loving earnestness which shall make each hour do the work of two. Well, with the layman—after all the busy care and toil of his life is done—and done in the full, thorough way which may make it a success,—all one can expect for the church is, a few hours on the week day now and then for some important meeting or committee, and on the Sunday, an hour or two at the services, with some continuance of their interest into the Sunday fireside life. But then, if the quantity has to be so much less, there should not be any inferiority in the quality. For that occasional committee, for that hour at church, for that little Sunday reading and talking at home, we claim the same earnestness that the laymen rightly ask of *us*—that they also be thoroughly interested in their church, and earnestly do their part—however small it be—to make their church a living power for religion.

Is this an unreasonable requirement? Surely not! We do not ask much. We know that in these busy times it is of no use to ask much, but we ask for that little to be earnest, and unashamed, and *thorough*. We *have* many such a men among us. I thank God for it. They are the strength of our churches. In every church there are a few old "standbys"—unceasing in their care of things—always on hand, helping things to go, never getting tired; yes, they do; they get tired like everybody else, only when the other tired ones drop off, *they* hold on still, in spite of it. Men of whom the more conspicuous examples have been such as Henry Kidder and Charles Faulkner. I think I have found as many of such men as most, wherever I have been, and still how few they are! And how we miss them when they go. Perhaps some one would say: "Ah! but they were prosperous men, whose way was made and who could use their time as they pleased!" Were they? Yes, in these later days; but *were they when they began?* When they began their loving interest in Christian work they were as hard working and busy men as any in Boston streets! I do not say every one could ever do all that they did, but I do say that what little each can do, he can do in that spirit! B. H.

THE UNITIES OF UNITARIANISM.

The fact that strikes the mind most forcibly on a casual or superficial view of nature or life is the *diversity* everywhere manifest, the endless *multiplicity* of objects, phenomena, events. But deeper and more careful looking reveals the fact that underneath the diversity there is something else, which, if not so manifest at first sight, is no less real or less wonderful. Is it the *unity* which binds up this otherwise scattered, unrelated and meaningless multiplicity into order, system, organism, related wholes? Each man, though made up of many and diverse faculties, parts and powers, is yet a man because all the faculties, parts and powers unite—become *one* in a larger and higher something than themselves, and that something is the *man*. The race is made up of millions of separate and distinct individuals, each differing from every other; but a larger unity running through all gathers up all into one humanity. The world is full of an almost infinite diversity, but it is one world. The universe is made up of innumerable worlds, but it is one universe. Each science has its almost infinite number of facts, but these facts, taken with their laws, are in their totality a unity, and that unity is the science.

Thus we see that unity, the unity that everywhere lies underneath the diversity, the unity that classifies, that turns con-

fusion into order and chaos into cosmos, that gathers up isolated phenomena into wholes and systems, that gives relation and meaning to the otherwise unrelated and meaningless in the worlds of matter, life and mind, is the highest discovery of man, is the consummation of his insight and thinking. Not untruthfully then may the word unity be said to be the noblest scientific, philosophic, yes, and religious word of our time.

What is Unitarianism? It is that great movement in modern Christianity which seeks to find out the deep, vital, eternal unities beneath the diversities and superficialities of religion, that it may assist humanity to build its edifices of hope and faith and trust and duty and worship and life upon these.

What are the unities of religion which Unitarianism discovers, and for which it stands?

1. Unitarianism stands for the Divine Unity—One God:—one Power, one Wisdom, one Life, one Love, over, through, at the heart of all things, the Creator of all things, the Preserver of all things, "our Father in Heaven." "Hear O Israel the Lord, thy God is *one* God." "When ye pray say: Our Father which art in Heaven."

2. Unitarianism stands for unity in the human, as well as in the Divine—for the Brotherhood of Men as well as the Fatherhood of God. And as the one doctrine gives us a basis for worship, the highest and noblest possible, so the other gives us a basis, the best ever discovered or tried by man, for all worthy beneficences, charities, philanthropies, reforms, movements for the good of mankind. If humanity is one—if all men are brothers—children of a common Father—why should we not love each other, be kind to each other, endeavor to help our fellows, live to do good, and bless those less favored than we, who have such claims of kinship upon us?

3. Unitarianism stands for the essential unity of all Religions. We do not divide the religions of the world into two classes, and call one true religions and the other false—claiming that one class is from God and the other is from the devil. Rather we believe that all religion is the striving of the human soul after that which is higher than itself—the voice of God, uttering itself with more or less clearness in the conscience and heart of man. We believe that we have in Christianity—the simple, rational beautiful religion of Jesus, as it shines forth from the Sermon on the Mount—by far the noblest form of religion that has come to the world—God's most precious gift to the human race; but we do not for that reason despise the other religions of the world, but rejoice in all their truth, and all the good they have done, as well as regret and deplore their superstitions—not forgetting however, meanwhile, that even Christianity has not been free from superstitions. And ever in judging of religions, our own or any other, we try to get down below the surface to the heart of all, and there we find all coming nearer together, and containing more good, than men generally dream.

4. Unitarianism stands for unity between religion and reason, and the consequent cessation of the almost world old strife that has been going on between the two, to the fearful injury of both.

5. Unitarianism stands for union, at least the union of friendship, between religion and science. It deeply deplores the attitude of hostility to science which religion has so often taken. It says, they are sisters—each from God; let them join hands and be mutually helpful.

6. Unitarianism stands for union between religion and culture or education. It says, there is no large, worthy, adequate culture that doesn't include religion; and there is no highest and best religion that does not throw its doors wide open to knowledge, education, truth. True culture includes education of the whole man—hand, intellect, will, conscience, religious nature. Anything short of that is defective. The perfect, complete man, physically, mentally, morally, spiritually—that and nothing less than that must be our aim.

7. Unitarianism stands for union, at least the union of fraternity and co-operation, between all Christian sects and denominations—and in the only way that such union can ever be realized, viz.,

by putting the emphasis solely upon those great central, simple doctrines and principles that are common to them all, and really the inspiration and soul of them all. It isn't over the Golden Rule, or Paul's grand chapter on charity, or the Lord's Prayer, or the Beatitudes, or love to God and man, that the various sects contend and divide; but over forms, and ceremonies and speculative dogmas that do not touch the moral or spiritual life of men. When Jesus was asked to state what was the essence of his religion, he said that it was summed up in the two commands: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. Unitarianism is the one form of Christianity today that lays down these simple commands of the great teacher as its sole and sufficient foundation, and invites all to unite on these and these alone.

J. T. S.

THE WESTERN CONFERENCE: WHAT SHOULD BE DONE.

Several articles, written in a conciliatory spirit, with the well-known initials, "W. C. G." appear in the recent numbers of *Unity*. In them, Mr. Gannett, in view of the approaching Annual Meeting, endeavors to meet the objections which from two different sides, have encountered the "Ethical Basis" action of last year.

Some friends in the West, notably Revs. D. Utter, T. B. Forbush and J. H. Crooker, have objected to that action as a violation of "congregationalism," in that it assumed a position for our Western Churches, as a whole, on which only the separate churches themselves are really qualified to make any declaration. Mr. Gannett frankly admits that there is *something* in this objection, that the "specific terms" in which the Cincinnati resolution tried to "formulate the church's fellowship" now seem to him "too roundly put," and he therefore suggests that at the approaching Conference it be "reconsidered and again submitted, this time *under such a preamble as will make it only the thought of the majority, binding none, and always open to revision.*" We have for our own part never felt this objection, believing that if congregationalism allows people to organize, there is nothing inconsistent in their declaring *what they organize for*, so that it is not necessary for us to discuss it.

The main difficulty, however, was that to which this magazine has drawn, and steadily held, attention, viz., that the Cincinnati resolution publicly proclaimed for Unitarianism a basis, in its essence purely ethical,—indistinguishable from that of the Ethical Culture societies—leaving out religion (hitherto our very *raison d'être*), as non-essential and optional. On such a basis a large proportion of Western Unitarians, including our strongest Western Churches, felt it—and still feel it—impossible to stand. Mr. Gannett and his friends treat this view of what was done as a mere false impression, largely created by ourselves. But this is mere blindness to facts. This understanding of their action was the only one that could be put upon it. As a fact it was so interpreted by the whole press, secular and religious, and trumpeted over the country in various tones of wonder, before a word of ours had appeared on the subject. It was so interpreted by the Ethical Culture societies, the Free Religious Association, and the *Index*, as well as by the organs of the various denominations. It has consequently created a wide-spread and most injurious impression, which has been felt as a mischief and hindrance to our work from Maine to New Orleans. Mr. Gannett has earnestly contended that this whole impression is a mistake and a misrepresentation; but he recognizes that it exists, and earnestly desires to meet it. But *how?* We do not know that we could have a more curious illustration of his apparent inability to put himself in the place of other people and really to appreciate their difficulty! For he begins by translating our difficulty into a phrase of his own, and then, not unnaturally, finds it quite easy to show how it may be met in a way which ought, he is convinced, to be satisfactory. He says that our *real* want is, "a choral affirmation of what Unitarians usually believe," and he proposes therefore to supplement the Cincinnati resolution, which proclaimed a purely ethical *object*, by a

statement of "the things most commonly believed to-day amoug us," this statement, also, to be clearly put as "always open to restatement, and to be regarded only as the thought of the majority."

Well, we welcome the suggestion because of the desire which it evinces to find a way of reuniting our Western Churches. Therein, really, lies its hopefulness, for we must admit that in the suggestion itself we cannot see any practical utility. We ask for "bread," and are offered not indeed any longer a "stone" but a complicated and indigestible piece of theological confectionery! We ask for some clear, brief word to indicate that the Conference, as an organization of our churches for missionary work, is a religious organization, working for a distinctly religious object, and we are offered a wholly irrelevant statement of *what kind of religion the majority of Unitarians believe!*

How this may appear to those who attend the approaching Conference, we cannot foretell. But, for ourselves, we have simply to repeat what we said when Mr. Gannett proposed this before—for it is only the rejected part of his Cincinnati platform over again—that this is of no use. Mr. Gannett entirely mistakes the need. Nobody asks for, nobody wants, any "choral affirmation" of what kind of religion Unitarians generally believe. What is needed—and the past misconception only makes it more necessary—is, that the Western Conference shall clearly state in publishing its existence at all, that it is a *religious institution* existing for *religious work and worship.* We do not want any persons excluded who on the broadest interpretation of religion are willing to join it and help its work. But, the more its doors be opened wide, the more it needs distinctly to state *what it is for.* The mere name "Unitarian" *ought* to be sufficiently indicative of this, and a few years ago *was* so. But Mr. Gannett and his friends have so caused this meaning to be confused (in the idea that a time had come for widening it) that nothing will be of any avail now that does not put the religious character and object of the Conference unmistakably.

No, as far as we can see, the only courses which can really re-unite our Western churches, are these: *Either* to rescind all declarations of the Conference subsequent to the preamble of 1875, restoring that as the published invitation to the world,—or, like the National Conference, leave practical work and missionary organization to the American Unitarian Association, and become simply a gathering under the auspices of our Western Churches for religious consultation and encouragement, entirely open to all who like to attend.

The first plan* has the advantage of simply falling back on a statement originally drawn up and put forward by Mr. Gannett's own friends.

The second plan has the merit of being that recommended by the *Christian Register*, which throughout has been friendly to the Cincinnati action, and that on which all our other conferences are organized.

We cordially wish that one or the other plan might be adopted. But whatever it is, it must be adopted by our *Unity* friends themselves. If they really wish, as we believe, to reunite our forces, it will not be difficult, if they will simply take account of the obstacles as others feel them, instead of as they think others ought to feel them, and then themselves take such a step as may win back the confidence of our churches by fairly representing their essentially religious character.

MY DAY.

I suffer pain, I suffer loss;
No crown is mine; I bear the cross
Of poverty, and strangers turn
On me those icy looks that burn.

A frowning height; a sky o'ercast
With drifting clouds; a chilling blast,
And creeping shadows long and gray,
And lonely toil—this is my day!—

My day without; within I sing
Another chime—a blossoming spring,
Where sun-rays glint and warm winds blow,
And flowers of hope spring fair and grow;

Where deep, sweet memories sooth my pain,
And bring me all I've lost again;

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* Returning to the Preamble of 1875—"The Western Conference conditions its fellowship on no dogmatic test, but welcomes all thereto who desire to work with it in advancing the Kingdom of God."

Nor shadow grim, nor deepening night
Can dim the white star of faith's light.

And nought I care for frown or scorn:
Friendless I'm thought, despised, forlorn;
Yet who can this fair Presence be,
With mein of wondrous majesty?

My Friend, my Elder Brother, he,
Who gentle converse holds with me!
So this, O World, unfeeling, gay,
Unknowing, cold,—this is my day.

FLORENCE E. WELD.

THE ECONOMY OF LIFE.

A SERMON BY REV. WILLIAM H. LYON.

"He took the five loaves and the two fishes, and, looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children."—*Matt. 14: 19-21.*

Very much of the modern belief in the miracles of Jesus rests upon admiration of his character. It has seemed natural that one so good and pure should have power over the material world. In fact, the human heart is deeply determined to believe that goodness must prosper outwardly, that nature is the slave of character, that the world was made by a moral being, and may be mastered by moral beings. We are never surprised that bad people should be drowned or burned. But we cannot help being shocked when harm comes to the good. We have an indomitable conviction that the material world is, or ought to be, the friend of goodness. Hence it has been easy to believe that the great saints should work miracles, that is, should control the powers of nature. No miracles are told of Alexander the Great, or Julius Cæsar, or Charlemagne, mighty as they were in mind. But they are told of half-clad prophets and ragged saints, of pale nuns and lonely hermits. What men cannot believe of the greatest intellects they do believe of pure and holy souls, however obscure and humble they may be. And so the perfect character of Jesus has made it easy for the world to believe in his perfect power over nature. It has seemed a matter of course that he should walk on the water, create food by his word, and escape the last enemy—Death. In him humanity seems to regain the power that was lost in Adam. The first man, the world has believed, was exempt from the tyranny of nature, and remained so as long as he was innocent. He had no labor, sickness, pain, or death. The earth and all that thereon is were under his control. But he sinned and at once the world of nature rose above him, and became his master. Hence the hunger, toil, pain, and death of mankind. But as holiness returned to the earth in men like Moses and Elijah, the power over nature returned with it. Hence their miracles. So when the perfect man came in Jesus, the perfect control of the material world which was in the first Adam was restored to the second Adam.

But what is the power of working miracles? Essentially it is the ability to take the things which everybody has and to do with them what nobody else can do. The lake on which Jesus walked was the same lake as that into which Peter sank. The water which he turned into wine was the common drinking water of the household. The few loaves and fishes which he made enough for the multitude were the same that his disciples had despaired over. The real miracle was that anyone should do so much with so little. It was a revelation of how much can be done with this commonplace world that lies about us, if only we know how to do it.

Let us grant to the modern world, therefore, its doubt as to whether Jesus ever did the special miracles recorded of him. Let us allow men to say that he never fed the five thousand with the five loaves and the two fishes, and gathered up more at the end than he had at the beginning. It is of small importance to us just now whether he did or not. But it is important that we believe the suggestion which it gives us,—that as the mind and heart and soul grow they gain power to make out of the common things of life what a smaller nature could not make. The miracle of the loaves and fishes is done every day where there are men and women large enough to do it.

Look at the miracle as it is seen in history. What is the difference between civilization and barbarism but the power

to take the common elements of the natural world and make them feed wants which in the savage are starved? Here is this cultivated city of Boston. Here is this energetic and highminded New England. Here is this great country of ours, destined to be the center and home of the best life of the world. Yet we live on the same soil as the Indians walked over. Here are the same streams, the same rocks, the same trees, the same electric currents, the same signs of metals and minerals. But the Indians could get only bare subsistence, a narrow life not much above that of the deer that they hunted. All that large range of human nature which lies above mere existence went starved and stunted. But the man of civilization steps in, looks around, and moves his hands, and, behold, the world that seemed hardly enough to feed the animal side of human nature now supplies a multitude of desires. The same loaves and fishes are here, but the man is here now who knows how to make the most of them. At his touch the rocks open and yield gold, iron, and oil, the soil springs to life in wheat and corn, the streams turn the wheels of countless mills, the vagabond winds waft the ships along river and over sea, the lightning follows an iron path as obediently as the locomotive, and humbly carries messages. The thirst for knowledge is fed from the land and sea and sky till it grows into sciences. The old landscapes unfold new beauties to the eye of the artist. Books, pictures, buildings,—there is no end to the multiplication of the few loaves and fishes on which the poor savage starved. So the legend of sacred writ becomes the fact of secular life, and the multitude of human capacities are fed on what seemed hardly enough for a few.

But let us come closer to the individual life. Keeping still to the material side of the matter, are there not people who have the power to make a little go a great deal farther than anybody else can? Take it in a very humble aspect, have you not known good wives and mothers who have the gift of making cheerful and comfortable homes out of means that seem utterly insufficient? Somehow the literal loaves and fishes last a good while with them. The barrel of meal and the cruse of oil have a wonderful power of holding out. The grocers' and the marketmen's bills are not large, and yet there is enough, and something left over for the poor. And those other prosaic elements of comfortable housekeeping, the furniture and the carpets and the clothing,—it is a mystery, the neighbors say, how they can all be supplied out of that little income. It is a gift, they say,—a genius. Yes, it is the gift of miracles, which St. Paul said that some of the early Christians had, and which has never left the world since. It is the triumph of mind over matter. It is the wonder of the loaves and fishes daily worked in the humble household.

You can see it, too, in the ecomony of time. There are the same twenty-four hours in the day for everybody. Yet some people's lives starve on them, while others are fed into a rich and productive activity. "I don't know how it is," many of us say, "but the days slip by and nothing gets done." We compare our lives with some others that began about the same time with ours, and we are astonished to see how much more they have done with the same months and years. Here is the secret of that common reluctance to tell one's age which grows with the years. It is not that we are ashamed of the years, but of the little we have done with them. We are grieved not to have the gift we can see in others, the power of making the most of time. It is again the miracle of the loaves and fishes.

Is it not the same with health? Physical strength is a great thing to have. But it is beautiful to see how much has been done by people of little strength and feeble health. There is something heroic in the way in which some people who have diseases or weaknesses, which many would think justified a life of idleness and coddling, nevertheless lay out great work, and, with determination and careful management, get it done. It is almost incredible that Mr. Herbert Spencer, whose colossal

labor is one of the triumphs of the age, should be a man of slender health; or that John Richard Green should have written those beautiful and yet reliable histories of England, when he was dying with consumption. And we all know such heroic cases in humbler stations. It is the old miracle again: a little made to go a great way by the power of a stout heart.

In general, they have the same power who achieve success in life out of discouraging circumstances of any kind. The disciples could have fed the multitude easily, if they had had two hundred pennyworth of bread. It would be no wonder if young men whose fathers have money enough to put them through school and college should become fine scholars, or if those who were launched into active life with capital and influence and patronage should accumulate wealth. But that men who began life in poverty and toil, reading, like Lincoln, by the light of the fire in the chimney corner, learning to speak, like Henry Clay, under the tree on the edge of the cornfield, should reach eminence; or that men who had no capital but their wits, and no influence but their own, and no patronage but that which their ability gained, should come to control great lines of business and travel,—that is the wonder. How could they make so much out of so little? How could they take those scanty opportunities, those barren prospects, those discouraging circumstances, and expand and develop them into a broad, successful life? It is in the man. The world is much the same for all. It is the unaccountable gift of working miracles,—of making the few loaves and fishes go round a great multitude of achievements.

And if we turn from this outward success to the higher and inward success of life, we find the same thing at the bottom. What is the secret of happiness? Certainly it does not necessarily lie in the abundance of anything outward. It is wonderful how much people can have, —health, wealth, friends, money, bright prospects,—and get little or no happiness out of them. It may be that the same man will be happier rich than poor, healthy than diseased; but the real foundation must be laid in the man himself. If there is seed in the ground, the fertilizer will increase the crop; but if there be no seed there, no amount of dressing will make any difference. The surroundings of life may nourish, but they do not create the germ of happiness. On the other hand, it is wonderful how much happiness some people can extract out of almost nothing that is commonly counted necessary for it. You and I think we should be miserable if we were crippled permanently. Perhaps we should. But we go into some poor cripple's room with our faces all made up for sympathy and condolence, and we find he does not need it half as much as we did yesterday with the headache. There is something very strange in it,—something very wonderful about this contentment. But it is the old miracle again,—the power to make a little go a great way. And you go into some poor man's house, where there is not much more money than just to pay the bills, and where life as a whole seems to you very thin and bare compared to your own; but you find that in that house, and in a multitude like it, the inhabitants have learned something that books do not teach, and money cannot buy,—the power to make a little go a great way: not, as you saw in the other house, towards feeding the body alone, but towards keeping heart and soul healthy. I do not mean that there is any more happiness there than in many a house where there is everything to be happy with, but then it is not much of a miracle to make life happy with two hundred pennyworth of bread. The miracle comes in where there are only five loaves and two fishes, and yet everybody is satisfied.

It is just the same with enjoying the future, as it is with enjoying the present. It is wonderful out of what small materials people can make hopefulness. There are some poor souls who are despondent even in the face of the brightest prospects,—because human futures always have a little possibility of trouble in them, always a little cloud on the horizon away off, no bigger than a man's

hand, that may swell into a storm. But these poor souls always see that cloud of possibility, and not the wide and bright sky around it, and fret and worry for fear life is to go hard with them. If they only had the two hundred pennyworth of bread, that perfect certainty of success which no man can have in this world, how hopeful they would be! What all men need is what some men have,—the power of feeding hope with scanty material,—not that false hope which is ignorance, but that true hope which sees all the darkness, and yet looks confidently for the brightness beyond. For when nothing can be done, and nothing is yet decided, it is surely much better to hope for the best than to dread the worst. And he who, when other people can gather no hope from the prospect, can so manage the slender material as to feed both himself and others into cheerfulness and confidence, —he has wrought the miracle of the loaves and fishes.

Perhaps we see now that Jesus, and his disciples represent two classes of people who are always in the world. The disciples are types of that large part of mankind who mangnify the power of circumstances too much, and who are always crying out, "Oh, if I only had, then I would do, I would become, I would succeed." And there is just enough real need of circumstances to keep the cry going. To a certain extent the wherewithal is indispensable. We cannot live without food, nor be warm without clothing. We are dependent to some extent upon what we have as well as upon what we are. But as work requires the workman as well as the tools, so a life that shall be successful in any way requires the man as well as the circumstances. On the whole, humanity needs to be roused to its own ability to do more than to its need of something to do with. There are few people who do not need to be stirred up to a belief in their own powers, to a sense of what they can do just where they are, and just as they are. Men need to be shown their superiority to circumstances, and taught how to grow from within out, instead of merely from without in.

Jesus stands as the type and the teacher of that strong and self-centered life that does not cry for more tools, but sets at work with what it has, makes the most of life as it is, and supplies the outward lack from the inward fulness. He always spoke to the center of a man's own life. Are there troubles, obstacles, difficulties in your way? "Verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove, and nothing shall be impossible to you." It all comes back on the man himself. Jesus was a believer in the powers of man himself, and he always tried to stir men into the same belief.

And what he taught he was. His whole life was a miracle of loaves and fishes, a miracle no one can doubt because all Christian history testifies to it. Consider what that life was outwardly and you will see how true this is. To be the son of the village carpenter, to have no influence of rabbi or scribe behind him, to see his teaching irreconcilably opposed by the ingrained thought of his people, and to know that persecution, disgrace, and death were waiting for him not far ahead,—surely these are very scanty materials to make any kind of success out of. Five loaves and two fishes are abundance in comparison for the work they had to do. And yet, as we look at the civilized nations of the world, all eagerly calling themselves by his name and resenting any attempt to take from them the proud title of Christian,—at the innumerable multitude of churches where his name and precepts are proclaimed, and still more at the undeniable lift which his life has given to the general level of the world's character,—then we understand what the real miracle of the loaves and fishes is,—the feeding of the world's life out of one scantily furnished and obscurely placed, but wonderfully strong and self-multiplying life. The power of a single soul to feed the multitude, if only it is real bread itself! That is the miracle that concerns us most,—not simply the triumph of soul over circumstance for our own good, but the power of life to

feed life; the power of genuine strength of character to distribute itself without limit. They are great men who add to the world's comfort and luxury, who invent useful things, or discover new forces. But greater are the men who feed the souls of humanity out of their souls,—the Pauls, the Luthers, the Channings, the Emersons,—who elevate the ideals of society, increase its hopefulness, deepen its earnestness, and raise the level and spirit of its life with the strength of their single God-fed lives. They are the greatest workers of miracles among mankind.

And this is the miracle that every man can work and does work, often without knowing it. He cannot keep himself to himself. The integrity, the wisdom, the cheerfulness, the sympathy that are in him multiply around him indefinitely in all the lives that touch his life, and in all the lives that come from him and them. And the old miracle is renewed in this, too, that the more he gives, the more he has left. No one ever gave of his sympathy to anybody in trouble without having the power of sympathy increased in him. If he try to explain anything to ignorance, his own understanding of it clears up. If he tries to pour into the public mind his hatred of shams or abuses, that hatred grows in and by the giving. And when at last he has done his work, and cheered up the sorrowful, and stirred the righteous indignation of the careless, and made the ignorant understand, he is serener himself, stronger for the right, and wiser in the truth, than when he began to act. Instead of five loaves and two fishes, he has twelve baskets full,—a larger heart, a stronger will, a clearer head.

TWO PRAYERS FOR LITTLE ONES.

MORNING.

Now I wake and see the light;
'Tis God hath kept me through the night.
I pray to Him that through this day—
In all I do, or think, or say,—
I may be kept from harm and sin,
And so be pure and good within.

EVENING.

Here on my little bed I lie,
And thank thee, Father, in the sky,
For all the blessings of the day
Which thou has sent along my way.
Be thou my guardian while I sleep,
Thy holy angels near me keep,
To bring me peace from heaven above,
And fill my heart with trust and love.

BUFFALO, April 10. G. W. C.

THE ANCIENT WATERWORKS OF JERUSALEM.

Rev. George St. Clair, George Dawson's successor in the Church of the Savior, Birmingham, Eng., has just published a capital popular account of the recent explorations and discoveries in Jerusalem. One of the most interesting passages is the following account of Sir Charles Warren's investigation into the Pool of Siloam, and the curious provision for the water supply of the city, of which it formed a part:

"Where the Tyropœon Valley and the Kedron run into one—we have the Pool of Siloam. About the identity of this Pool there is no mistake whatever; it is the very place to which Jesus, according to the Fourth Gospel, sent the blind man, saying, 'Go to the Pool of Siloam and wash,'—and he went and washed, and came seeing: the very place, the Jews would tell you, to which a Levite went on the Feast-day, carrying a golden pitcher, that he might fill it with the sacred water to pour over the sacrifices in the Temple—a service about which he may have been engaged when Jesus lifted up his voice on that last great day of the feast and cried, 'If any man thirst, let him come unto me and drink!' Well, this Pool of Siloam is not a spring; the water comes from a point higher up the valley. The underground channel through which it flows had been passed through by Dr. Robinson in 1838, and by Colonel Wilson in 1864; and now Warren determined to thoroughly explore it. He went down into the Pool of Siloam with two associates. The Pool they found to be 50 feet long, 18 wide and 18 deep, with a little water at the bottom of it. There was an arched passage leading away towards the north—16 feet high to begin with; but as they passed along it narrowed down to 10 feet, 6 feet, 4 feet, 22 inches. By this time they were on their hands and knees, in three or four inches of water, carrying pencil and paper in one hand, making compass

observations of all the windings of the passage, and taking the candle for the most part in their mouth. Suddenly the water began to rise—from three inches to ten—and the passage narrowed down to 14 inches altogether. Only 4 inches of breathing room above the water? Now they were on their backs to get the air, and at this point Captain Warren swallowed a part of his pencil and was nearly choked. And things might have been even more serious, for the rising of the water two or three inches more would have drowned the whole party. As it was, they were four hours following all the sinuosities of this rock-cut passage before they emerged to the light of day, at a point higher up the valley called the Virgin's Fountain, which is the true spring from which the waters of Siloam come.

"Another day they *began* their journey at the Virgin's Fount, and after going 67 feet along a passage—50 feet towards Siloam and 17 feet in another direction, through which 17 feet they had to cut their way through the accumulated silt of ages—they discovered a shaft leading up through the solid stone of the hill, with perpendicular sides. They were determined to ascend this shaft; so bringing planks, they fixed them against the sides of it, and erecting a platform at the height of 20 feet, they rose to that, and began to build another. Presently, lighting a piece of magnesium wire to see their whereabouts, they were alarmed to notice, at the height of 20 feet above their heads, a loose piece of masonry weighing 8 cwt., just ready to come down! A word might have brought it down; but they were careful not to speak a word the one to the other. Proceeding silently and carefully, they got safely past it, but then had to ascend a slope of 45°, with a number of large stones resting on it—and scarcely resting, so that the touch of a foot would have sent them back into the shaft, blocking up that shaft through which they entered and by which they hoped to escape, if it did not carry *them* down also and make a jelly of them. Beyond the slope were recesses and corridors, and presently a second shaft, going higher up and also lower down. In the corridors and recesses they found pieces of pottery and lamps, and a cooking vessel—evidence that the place had been a place of refuge at some time. Evidence, too, that it had been a secret means of supplying the city with water; for the opening at last (or it may be plainer to say *the entrance at first*) would be on the Hill of Ophel within the fortifications—virtually within the city—so that when Jerusalem was besieged they would be able to stop up the pools and fountains outside the city, cutting off the water-supply from the enemy, while those within the walls could get as much of the pure e ement as they pleased. In proof that they used the shaft for this purpose, we have a cistern scooped out of the bottom of it, we have an iron ring let into the stone at the top af it—a ring which may have served as an attachment for the rope that let down the bucket; and then in the Scriptures we have references to such practices: Hezekiah said, 'Why should the King of Assyria come and find much water?' So he stopped up the pools and fountains outside the city, and the brook that ran through the midst of the land—taking care at the same time, by the means he adopted, that his own people should not go short of that necessary of life.

"While speaking of this rock-cut passage and shaft, I may mention a very interesting suggestion, made by Rev. W. F. Birch, that (if it be so ancient) it may even be 'the gutter' which Joab ascended when he captured the city for David (2 Sam. v. 8). David said on that day, 'Whosoever getteth up to the gutter and smiteth the Jebusites shall be chief and captain.' The Revised Version gives the word 'watercourse,' instead of gutter; and possibly the phrase should run, 'Whosoever *gets up* the watercourse,' instead of 'gets up *to*' it. The suggestion is that Joab and his trusty followers removed the stones with which the fountain had been blocked, ascended the shaft 3,000 years before Captain Warren did so, and appeared suddenly within the fortifications, to the conster-

nation of the lame and the blind who had been placed, in bravado, as a sufficient guard upon the impregnable walls. The stream connecting these two Pools was probably 'the waters of Siloah,' which 'flowed softly,' i. e. silently, not being heard because underground."

UNITARIANISM IN HUNGARY.

IV. MELIUS AND DAVID AS OPPONENTS.

David's last attempt to make peace does not succeed, and from this time on the former co-workers stand face to face as bitter enemies.

Melius, looking round on Europe, perceives what a great power Calvinism is, and that not only in Switzerland, the once papal seat of Calvin, but also in France and England, as well as in Scotland, there is no place where such heretics as the Unitarians would be tolerated, and he thinks, "Shall this little corner called Transylvania be an exception?"

David was fully aware of his enemy's designs. His position is more difficult than ever; he is still a Calvinist bishop, and most of his friends really belong to that church. What must he do?

"The word of God abideth forever;" "Happy are they who endure;" "Truth shall make you free." These high thoughts came to David as a revelation, and thenceforth he did not hesitate to accept the challenge. First of all he resigned his bishopric. He was aware that he had the king on his side, and felt assured that the cause of truth would not be left without upholders. Indeed, a large number of the nobility of Transylvania and most of the professors and ministers declared themselves with him. The three years' war on the Doctrine of the Trinity now began.

The History of Protestantism can hardly show a richer harvest of mental production than that of the Transylvanian Unitarians during those three years, viz., 1567, 1568 and 1569.

They were not satisfied by the victories won in almost every open disputation, but ministers and professors, with David at their head, worked up the questions, discussed, wrote books, and had them published. To their great advantage, King Sigismund provided a press for them at Fehervar. To cover the expenses of printing, the rich nobility came to their assistance. Hoffhalter (Skrzetuski) a Polish refugee of noble birth, took charge of the press, and learning the Hungarian language, produced such splendid editions of Hungarian and Latin works as would do honor to the press of to-day.

In order to give some idea of the literary character of this period, I will describe some portions of works by Peter Melius, and by Francis David himself. Melius' book is entitled "Debteczen" or "Short Confession," and was published soon after the separation. In it Melius openly declares that such heretics (referring to David and his friends) have not been tolerated in any country. He, Melius, is not content to give his own views, but takes great pains to criticize his adversaries, and here he knows no moderation. Losing his temper, he uses such expressions as are contrary to all good feeling and Christian brotherhood. He explains that, according to the 20th chapter of the 5th book of Moses, Jehovah is written "*Elohim*," which is Father, Son and Holy Ghost, therefore one Jehovah, for all three are one in bearing witness. "Therefore," he concludes, "the followers of Servetus, who deny that the one God is three, are liars."

Article V says that "*heretics are to be stoned*," and again, Art. 65, "that heretics shall be excommunicated, and must be killed."

We hear in these words the echoes of the famous saying of Calvin with regard to Servetus: "Nam si venerit, modo valeat mea auctoritas vivum exire nuncquam patiar." *

To this book of Melius', Francis David and his friends made answer in an extensive work, criticizing his statements.

This book is dedicated to the king, and in the dedicatory letter we find such sentences as the following: "There is no greater piece of folly than to try to exercise a power over conscience and soul, both of which are subject only to their Creator."

Against the words and expression of

* Quoted by C. Beard, Hibbert Lectures, 1883, p. 254.

Melius above noted the book has nothing to say; on the contrary the writers pray the king to preserve their enemies from any danger, that they may be free to write and do whatever they please. "It will be God himself," they say, "who shall take his work under his own care and protection, and who shall make those who are true to him to advance, even as he made Christ, in wisdom and age, and in favor with God and men."

The book gives Melius' "Confession" as well as that of David in answer thereto. We already know the latter one, pretty nearly, for he makes the same distinction between God and Jesus Christ, that he made in his "Confession" quoted in Article III. He acknowledges the instrumentality of Christ in the creation of the world, and in *this sense* uses the word God also in reference to him. The "Confession" says, "We do not say of the Son of God, that he is an invisible, immortal being, above all, or cause of himself, for what he has he got from the Father."

In the remainder David criticizes Melius' book and cuts it to pieces with his strong arguments, which he takes from the Bible and from his own conscience.

A very useful part of the work is the history of Christian doctrine from the beginning down to his own time. This portion testifies to David's wide knowledge, and convinces us that he was perfectly acquainted with all phases of Christian doctrine.

The most objectionable part is at the end of the book, where David paints the figures of the Trinity in six different groups. These pictures must have offended the Trinitarians greatly. The almost total destruction of all the copies indeed go to prove this supposition. It was in these pictures that David answered those offensive expressions which Melius used against him. The book made a great impression on the followers of David, but aroused the anger of Melius and his friends to such a pitch that a few years later David had to pay for it with his own life.

GEORGE BOROS.

NEBRASKA.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God."

O greenly undulating far beyond our bounded vision,
Out-reaching toward the heaven that bends to meet in soft collision—
The Holy Spirit broods above, and from the jeweled flowers
The western wind, a censer-boy, wafts perfume thro' the hours.

O, ploughman brave, now manifest your sonship unto God:
With earnest spirit, reverent hand, upturn the fragrant sod.
The creature dumb, expectant, waits your strong, redeeming hand—
And smiles its answer back in waving wheat o'er all the land.

May sin-worn souls by labor here be strengthened and made pure,
By buffeting with storm and drought made manful to endure
Temptation's awful onset, giving back each blow for blow,
With a might the dreamy onlooker and idle cannot know.

Swing on, O western wind, the censers of the prairie flowers!
Creation waits in earnest expectation thro' the hours.
May sons of God make manifest their spirit and their truth:
By honest labor banishing all sin and pain and ruth.

A. N. S.

OUR INDIAN INDUSTRIAL SCHOOL.

The Montana Industrial School for Indian children established by the American Unitarian Association, among the Crows, is now in operation. More than half its present quota of pupils are already enrolled, and as the Montana roads become passable the whole number, thirty, will doubtless be under instruction.

A large proportion of the pupils are *boys*, while most of the contributions of clothing and material thus far have been for *girls*. Clothing, new or worn, and material for boys is much needed, and donations are solicited.

Money contributions are also asked for. Of the debt on the school building and outfit, fifteen hundred dollars are yet unpaid, while our faithful workers, Mr. and Mrs. Bond, have not received a dollar of their very moderate salaries.

The contributions for this, the only Indian Mission School of our denomination, have amounted to $5,405.09 to April 1st. Up to date of Mr. Bond's last account, December 31st, the building, yet incomplete, had cost $3,113.49; furniture and implements, $703.65; live stock, insurance, provisions, etc., etc., $541.98.

The utmost economy has been used. Will

not our Unitarian friends rally to the support of this school, and furnish the means to equip and maintain it in a manner worthy of the denomination? J. F. B. MARSHALL.

WOMAN'S WORK.

A THOUGHT OR TWO FOR OUR COMING ANNIVERSARIES.

We are approaching our annual meetings East and West, when the women of our denominational household are accustomed to render an account of the year's accomplishings and make plans for future work. What the accounts rendered, and what the future plans may be, we will not attempt to predict, but this we are sure of, that by far the largest part of the very best work done in all our churches will not be reported. The patient persistence which despite every obstacle has brought the Sunday-school teacher into her place every Sunday during the year; the loyalty to a cause which has filled the family pew with father, mother and children alike on rainy Sundays and bright, and has been brave and hopeful even when the congregations were very small; the kindly watching for and speaking to the stranger which some quiet woman has taken as her self-imposed task, and conscientiously discharged Sunday after Sunday; the looking out each Sunday to see who is absent, not for the purpose of criticism, but to know where the week's calls can be made useful in letting the absent know they were missed, and reporting to them some of the good things lost by absence;—it is such work as this that makes church life possible, and it is such work as this which statistics fail to tabulate.

Three things our women East and West have undertaken definitely to do, viz., to raise money for the spread of our faith; to carry on the Post-office Mission as a means to its spread; and to broaden and deepen that faith among ourselves by a study of our Unitarian literature and history. In the first and second we have been tolerably successful in the past, and I doubt not will make a fair showing for the year just closing. The post-office as a missionary agency has proved so successful that I have wondered whether its sphere might not be enlarged so as to include a home mission department. Why should the Church of Our Father, for instance, give time and money to send Unitarian literature to the dwellers in Alaska and the Sandwich Islands, while people living only a block from the church are in Egyptian darkness on the subject of Unitarianism? If to every family within a generous radius of each of our churches were sent through the post-office a carefully selected statement of what Unitarians believe, and this were followed by an occasional printed sermon from some of our best known thinkers, or from the pastor of the church, a great many of our neighbors would find out, I imagine, and find out gladly, that Unitarianism is the gospel they had been longing for and half believing, but did not know that any other people held it. Our third department of work, namely, the organizing of Religious Study classes, has proved more difficult than the other two,—a score of people being found who are willing to give time or money or both to let others know about Unitarian Christianity, to one who is willing to do some earnest and consecutive work, to become personally intelligent in Christian history, and the nature and scope of our Unitarian doctrine. But if hard to inaugurate, the importance of this work becomes constantly more apparent. We cannot become successful missionaries of a faith till we are able to give an intelligent reason for our holding it. This, very few, especially of our younger people to-day, can do. Yet these young people are to be the representatives of Unitarianism in the near future. Important therefore to the spread of our Unitarian gospel as the Post-office Mission work is recognized by all to be, our religious study-class work is at least equally important, and should receive earnest thought at our coming anniversaries.

CINCINNATI.

The annual meeting of the Cincinnati Branch of the Women's Auxiliary Conference was held in the vestry of the Unitarian Church, April 12. At the monthly meetings of this branch essays on religious or ethical topics are read and discussed. Essays have been given this year by Dr. Mary E. Osborn, Mrs. Robert Hosea, Mrs. S. E. Owens, Mrs. Geo. A. Thayer, Mrs. E. R. Sunderland, of Ann Arbor, Mich., and Miss E. M. Patrick. Two more to follow are to be by Miss Therese Kirchberger, upon "The Higher Education of American Girls," and Mrs. Geo. Thornton, upon "The Death and Resurrection of Jesus." The chief work of this branch is the free distribution of Unitarian literature throughout

the West by means of an advertisement, a work attended with marked success. The report shows ninety-four names on the books to whom literature is now being sent, fifty-one in Ohio, the rest scattered in eighteen States. The distribution of papers, sermons, etc., made during the year aggregates 5,154; of these 1,801 were distributed at church; 3,353 were sent through the mail. Seventeen books have been loaned and seventy-one sold, sixty-one of these being copies of "Miss Ellis' Mission," of which one hundred copies have been sold in Cincinnati. The following officers were elected: President, Mrs. Fayette Smith; Vice-President, Mrs. George A. Thayer; Recording Secretary, Miss E. M. Patrick; Treasurer and Librarian, Miss Belle Fithian. The meeting closed with the reading of an able essay on "The Miracles of Jesus."

A SUGGESTION FROM NEW HAMPSHIRE.

We gladly give place to the following, which comes from a correspondent in Mast Yard, N. H.:

"One suggestion I have to make to the Post-office Mission. Its great usefulness is to unattached and isolated Unitarians. It is a kind of church at large, gathering in those of us who are deprived of the privileges enjoyed by town dwellers. Why not introduce the members to each other? There are many kindred spirits who will never probably meet in the flesh, or otherwise hear of each other, who would greatly enjoy a correspondence. The weary hours of a lonely invalid, the toilsome drudgery of a secluded farmer's wife, the discouragements of a faithful unappreciated teacher, might all be lightened by mutual communion. And the Post-office Mission would have the judgment necessary to introduce those who would get most good from such correspondence.

I know this thing has been done in some cases; why not make it an especial object?

J. B. F."

PROTECTION FOR WORKING WOMEN IN NEW YORK.

"The Working Women's Protective Union, —Twenty-third Year,—New York City: No. 19 Clinton Place (Eighth street),—1886," is the title-page (minus the picture which occupies its center) of a pamphlet of twenty-four pages, which has found its way to our table, and has proved so interesting that we would like to introduce it to our readers. The pamphlet is a report of twenty-three years' work done by a benevolent corporation of New York city in behalf of working women. This corporation, bearing the name, "The Working Women's Protective Union," declares its object to be "to promote the interests of women who obtain a livelihood by employments other than household service, and especially to provide them with legal protection from the frauds and impositions of unscrupulous employers; to assist them in procuring employment, and to open to them such suitable departments of labor as are not occupied by them."

During its first twenty-three years this society reports in round numbers:

Applications made	290,000
Employments supplied	48,000
Frauds prosecuted	10,000
Amounts claimed	$35,000
Average of each claim	$3.44

And all this work of collecting $35,000 and furnishing employment to 48,000 applicants done without a cent of cost to those helped!

What is the character of these applications, averaging 12,900 a year? Here is case 9,854. Mrs. Smith was empoyed by Mrs. Grace to make pillow cases at *one and a quarter cents each!* When two dozen pairs, forty-eight pillow cases, were finished, and Mrs. Smith presented the bill of sixty cents for the work, Mrs. Grace refused to pay it till Mrs. Smith had paid for the use of the sewing machine furnished to do the work, and also ten cents for a lunch which Mrs. Grace had given her while the work was being done.

Case 9,970. Nine dozen Easter eggs had been ordered painted, but the Easter sales apparently were less brisk than expected; the dealer found he could get along without them, and so refused to receive or pay the bill of $19.66 for painting them. Other cases were the following: A photographer endeavored to swindle a young woman out of $90, due her for designing and coloring. The wages for five days' sewing were withheld from another on account of the loss of a twenty-five cent basket. A poor woman had bought a $70 sewing machine, to be paid for in installments. The death of her husband, after $65 had ben paid, prevented the payment of the last $5, and the company came and took away the machine and would refund nothing for the $65 paid. Such are a few of the cases that have grown into the $35,000 obtained by law for poor women, and this is but a small part of the money saved by the Union to working women through the prestige of its name without process of law. A noble work, truly, but

only belonging in this department, by courtesy and by the fact that the work is done *for* women; since all of the twelve directors, the president, vice-president, secretary, attorney and treasurer of the society are men, and only the superintendent, assistant superintendent and financial assistant are women. Still we are glad for the work, and for the noble men who are leading it. A similar work needs doing in many other places, and women can do much of it for other women. The women of the "Chicago Women's Club" have recently established a protective agency for women and children in that city. Let other women consider the needs of their respective cities, and other similar organizations will come into being as the result of women's work. E. R. S.

LITERARY NOTES.

The last two tracts published by the American Unitarian Association are James Martineau's masterly essays on "Ideal Substitutes for God," and "The Relation between Ethics and Religion."

Mr. John Burroughs opens the May *Popular Science Monthly* with a strong article on "The Natural *versus* the Supernatural." The paper is intended to vindicate the position taken in his article on "Science and Theology," published in the December *Monthly*.

We are told that the excellent hymn, tune and service book published a year ago by Rev. Oscar McCulloch, of Indianapolis, Ind., which we have spoken of in a previous issue of the UNITARIAN, as admirably fitted by its moderate size, low price and general excellence for use in our Unitarian Churches, has recently been adopted by Rev. J. W. Chadwick's society in Brooklyn, N. Y.

We would remind any of our readers who come in contact with liberal Holland people, that Rev. F. W. N. Hugenholtz, pastor of the Liberal Christian Church at Grand Rapids, Mich., edits a monthly called *Stemmen*, the only liberal religious Holland paper in this country. Size 32 pp. Price 10 cents a number, or $1.20 a year. Address The Liberal Publishing Co., 54 Lyons St., Grand Rapids, Mich.

The principal contents of the April number of the *Christian Reform*, our English Unitarian review, are: "Miracle Plays," by Rev. H. Shaen Solly, M.A.; "Apostles in the Early Church," by Prof. J. Estlin Carpenter, M.A.; "William Shaen," by Rev. P. H. Wickstead, M.A.; "Imperial Federation," by H. R. Beeton, and "The Service of Man," by the Editor.

The May *Century* contains two articles on the Pharoahs, with thirty illustrations. The special subject is the Oppressor of the Israelites, Rameses the Great. Mr. Edward L. Wilson, who will be remembered as the author of "A Photographer's Visit to Petra," tells the romantic story of the discovery of the royal mummies, as he had it from the finder, Brugsch Bey.

A valuable work has been done by Thomas Davidson in the translation from the Italian of a *Handbook to Dante*, the original work being that of Giovanni A. Scartazzine, one of the best Dante scholars of our time. The constantly increasing interest in the great poet has created a widespread demand for special preparatory information, historical, biographical, and literary. The present volume supplies that need perhaps better than it can be supplied elsewhere. It is published by Ginn & Company, Boston.

Fords, Howard & Hulbert announce new editions of several of Henry Ward Beecher's books: "Norwood: or, Village Life in New England" (his only novel); "Yale Lectures on Preaching" (the three series in one volume); "Life Thoughts," compiled by Irene H. Ovington. In addition to the "Summer in England, 1886," to be ready very shortly, they announce a volume to contain Mr. Beecher's "War Speeches, in England and America (1863)," with other material of interest touching his labors and influence during that great crisis of American history.

Four sermons preached by Rev. Jenkin Lloyd Jones, in Central Music Hall, Chicago, during the Sunday evenings of the latter half of the past winter, have been published by Charles H. Kerr & Co. in a neat little volume under the title of "Practical Piety." The titles of the sermons are "The Economies of Religion," "Bread Versus Ideas," "Present Sanctities," and the "Claims of the Children." The sermons are short, bright, earnest, graphic in expression, often poetical in their thought, and altogether among Mr. Jones' best.

We have received advanced sheets of the Eliot Memorial Number of *Our Best Words*. Besides a portrait of Doctor Eliot, it contains a sketch of his life; a beautiful tribute from Robert Collyer; another from Mr. Joseph Shippen (recently read before the Channing Club of Chicago); others from Rev. Dr. A. P. Putnam, Rev. J. H. Heywood, Rev. Henry W. Foote; poems from Doctor Eliot, Mrs. Charlotte C. Eliot, and Christopher P. Cranch, and other matter throwing light on the character and work of the remarkable man who did such a great and lasting work for Unitarianism, education and philanthropy in St. Louis and the West.

The new series of tracts issued by the Pacific Coast Conference is meeting with much appreciation. The first on "Evolution and Religion," by Prof. Le Conte, is to be reissued at once. Mr. Eliot's essay on the "Ethics of Gambling," is a fine and strong arraignment of our national sin. Singularly enough lit-

tle or nothing has been written on this great evil. No monographs or books exist on the subject. This makes Mr. Eliot's tract particularly valuable. Employers ought to purchase copies of it for distribution among their employes, and no better service to young men could be performed than to circulate among them through the Boston Young Men's Christian Union, the Chicago Athenæum, Universities, Colleges, High Schools and Bible Classes, this admirable essay.

"After Dogmatic Theology, What?" is the suggestive title of a very thoughtful little book written three or four years ago by Giles B. Stebbins (and now in its third edition) which discusses with much more than ordinary clearness and insight the rapid decadence of orthodox theological systems which is going on in our day, and then tries to answer the questions which no right-thinking man can fail to be interested in: What next? Is religion itself to perish? If not, what is coming to take the place of the old religion based on miracle, supernaturalism and authority? The final result to which the different chapters of the book lead is, that at least three great realities, which after all are the life and substance of all noblest religion, will endure—show no sign of decay, but are steadily growing, and in the nature of things must grow in certainty and significance as long as man endures. These three fundamental religious realities are God, Immortality, Duty.

"The Problem of Fellowship in Religion: A Study of the Present Unitarian Situation, with its Lessons for all Denominations; in the Light of the Vote of the Western Unitarian Conference at Cincinnati (May, 1886), and what has occurred since." By A. N. Alcott. p.p. 38. We have here a calm, clear, very able discussion, by an outsider, of some of the great problems that are now before the Unitarian body: a discussion of them as problems that not only concern Unitarians, but which every denomination must, at no distant day, face; and, indeed, which in their essential principles have grave social and political bearings. The writer has evidently made a very thorough study of the history of Western Unitarianism, especially during the past two or three years, and his insight into the situation is singularly keen, penetrating and true. This is a masterly elucidation of great principles. We do not hesitate to say that we know of no other so able handling of the question of Religious Fellowship by any Unitarian or other writer. It should be read by all our people, West and East, who care to know how deep and far-reaching the problems really are that we have before us as a denomination. The pamphlet may be ordered from the office of The Unitarian, 115 Monroe street, Chicago, free. Inclose a one cent stamp for postage.

The Western Unitarian Association has just published a pamphlet entitled "Unitarian Christianity," bearing on the grave question now so prominently before our body, as to whether Unitarianism is or is not necessarily Christian or theistic. The pamphlet contains a sermon by Dr. James Freeman Clarke, entitled "Belief and Fellowship," Rev. George Batchelor's admirable discussion of the question of an" Ethical Basis "for religion, a strong editorial from *The Inquirer* of London, Eng., entitled "Ethical or Religious," a letter from Prof. H. H. Barber, of Meadville on "The Third Party Position," and much other thoughtful and timely matter. The publication can be obtained for one cent (to pay postage) by writing to The Western Unitarian Association, 115 Monroe street, Chicago, Ill.

We would suggest to any of our subscribers who may have received the pamphlet (and we learn that the Association has circulated it widely) that they cannot do better than preserve it, and at the end of the year *bind* it with their UNITARIAN, for it is part of a most important chapter of Unitarian history in this country.

"Unity of God and Man," By Rev. Stopford W. Brooke, M.A. Boston: George H. Ellis. This volume takes its name from the first three sermons which together form a continuous treatment of the great theme indicated. The remaining discourses are "The Wandering Sheep," "Eternal Punishment," "The Communion of Saints," three on "Atonement," two on "The Life and Character of Joshua," "The Later Choice of Life," three on "Fervour" in its different forms of manifestation, and three on "Youth," "Middle Age" and "Old Age" respectively. But while the subjects are thus attractive, it is in the preacher, not the themes, that the value of this noble book lies. Mr. Brooke is one of the greatest and noblest preachers of our generation. In his rare spiritual quality he reminds one of Frederick W. Robertson, whose biography he wrote. We have no American with whom we can very fitly compare him; to the readers of his sermons perhaps he most forcibly suggests Phillips Brooks. Thoughtful, earnest, admirable in expression, suffused with feeling, picturesque, illuminated from first to last with moral and spiritual insight, pulsing with a mighty faith in God and man and truth, his discourses are as well worth reading as any of our day.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All books sent to* THE UNITARIAN *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"Theology of Evolution." A Lecture by E. D. Cope, M.A., Ph.D. Philadelphia: Arnold & Co.

"The Latest Studies in Indian Reservations." By J. B. Harrison. Philadelphia: Indian Rights Association. Pp. 233.

"Practical Piety." Music Hall Sermons. By Rev. Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. Pp. 60. Cloth. 30 cents.

"The Problem of Fellowship in Religion." A Study of the Present Unitarian Situation. By Rev. A. N. Alcott. Pp. 38.

"Unitarian Christianity." 16 pp. Western Unitarian Association.

"References for Students in English Literature." By Prof. B. C. Burt. Pp. 42. Ann Arbor: Andrews & Witherby.

The Unitarian Review for May.

The Forum for May.

The Popular Science Monthly for May

The Century for May.

The St. Nicholas for May.

The North American Review for May.

The Christian Reformer for April.

The International Record of Charities for May.

Lend a Hand for May.

The American Magazine of History for May.

ENGLISH NOTES.

It will be remembered that Canon Wilberforce recently preached in a Congregational Church, whereupon his conduct was attacked as contrary to law. "Counsel's opinion" has, however, been taken, and two eminent lawyers have given it as their opinion that a beneficed clergyman of the Church of England may lawfully take part in a service in any place of worship within the borders of his own parish, but the nature of the service must be such as not to render him open to the charge of impugning any of the doctrines of the Church of England.

The Bishop of Liverpool has been somewhat severely criticized by temperance reformers for accepting a gift of $50,000 for the new Liverpool cathedral from a brewer.

One of the best of the benevolent funds in connection with our English churches is what is called, from the name of the founder, "Thomas Pargeter's, of Foxcote, Charity." It consists of a large property, left some twenty years ago, to provide small annuities of £20 each (in the case of two sisters, £10 each)—i. e. $100 and $50—for unmarried women of straitened circumstances. In the selection of annuitants, preference is given, by the founder's wish, to "candidates, otherwise eligible, who have received the education and occupied the position of gentlewomen." The present number of annuitants is one hundred. The fund is administered by a trust consisting mainly of the ministers of our Birmingham and neighboring churches.

The Bible Society of Denmark has heretofore received monetary aid from that in England, in order to promote the circulation of the Scriptures. But the Danish people are growing to appreciate the work so much that they are increasing their subscriptions, so that the English subsidy is set free for other use.

One of the noblest of the modern English bishops was the late Doctor Fraser, bishop of Manchester. Since his death, it has been found, from his private accounts, which had been kept very methodically, that he had given away for charity and public objects considerably more than half the income he received from his brishopric.

Miss Octavia Hill, so well known for her efforts for the elevation of the London slums, is proposing to set up in Southwark something of the nature of a palace of entertainment for the poor people of that district.

A similar item, in the very line of what Mr. George S. Hale lately proposed as the next work for the Unitarian Club in Boston, is this, which we clip from *Christian Life*, that Mr. Henry Tate, one of our London laymen, is now engaged at his place of business, near Bow, in an undertaking which may quite revolutionize the manners and customs of the workingmen of that neighborhood. He is building for them a hall which will accommodate 700 persons as a place of meeting and entertainment, and which will be surrounded by rooms of various kinds for the purpose of reading and recreation. When this is built Mr. Tate will hand it over to the operative community of the district, not solely to those connected with his own works, although a representation of them, no doubt, will be prominent upon the committee of management. Mr. Tate wisely considers that an institution of this kind to be really serviceable should be conducted by the workingmen of the neighborhood themselves.

Mr. Mallock's works, says *Truth*, do not appear to be admired by members of the Athenæum. He was put up for that respectable club the other day, and was rewarded by a hailstorm of blackballs. "I cannot express how much I feel delighted and honored at having met you, Mr. Carlyle," quoth Mr. Mallock, after a conversation with the Sage of Chelsea. "Eh! well, I hope I may not meet *you* again!" is said to have been the pleasant reply.

We have mentioned the Rev. John Page Hopps' Services for the People, in the Floral Hall, Leicester. The *Inquirer* says: "We hear from our Leicester correspondent that a number of persons attending the Floral Hall gatherings having expressed a wish to become better acquainted with one another and with the leader of the services, an opportunity was lately given for handing in names. These ultimately numbered about 430, to whom notice of a social meeting, on Easter Tuesday, was sent. About 370 responded by purchasing tickets and attending the gathering, which was held in the Great Meeting rooms. Before and after tea a most interesting evening was spent, chiefly in conversation, and brief addresses by the chairman, the Rev. J. Page Hopps, Alderman Kempson, and Mr. W. Stanyon. The sittings in the Great Meeting being practically all allotted, a "supplementary" membership has been devised, and it is probable that in this way many of those who have so long attended the meetings in the hall will be glad to identify themselves with the regular congregation.

One of the most encouraging signs of our times in England is the steady, continuous decline for some years of drinking habits and drunkenness. It has come out in a marked

manner in the excise revenue returns lately issued by Government. These have fallen in the past year by something like one thousand pounds ($5,000) a day! This is the more notable when we take into account the great increase of population.

BOIL IT DOWN!

Reprinted from an old exchange, for the good of our contributors.

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say it the readiest way!
And whether you write of rural affairs
Or particular things in town,
Just take a word of friendly advice,—
Boil it down!

For if you go sputtering over a page,
When a couple of lines would do,
Your butter is spread so thin, you see,
That the bread shows plainly through;
So, when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down!

When writing an article for the press,
Whether prose or verse, just try,
To write your thoughts in the fewest words,
And let them be crispy and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again—and then
Boil it down!

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

Mr. Willard White, president of the Chautanque Lake Railroad, and other citizens, have presented the Lakeside School of New Theology a fine building site at Bemus Point, a very desirable location on the opposite side of the lake from the place where the school held its meetings last year. Doctor Townsend and his co-workers are pushing forward vigorously their preparations for the meetings of the coming summer.

We are sorry not to give our readers a report of the meeting of the Iowa association, held at Humboldt, April 11–14. The programme was a very attractive one. We do not know why a report has failed to reach us.

Chicago.—The last meeting of the Channing Club was one of much interest. Besides Mrs. Remick's excellent paper on "How Can Protestant Churches Reach the Masses?" and the discussion of the same by several ladies, Mr. Joseph Shippen read a beautiful tribute to the late Doctor Eliot of St. Louis.

—Edwin D. Mead is repeating his course of lectures on the "Pilgrim Fathers," recently given in Boston, in the parlors of the Third Unitarian Church, Chicago, on Monday and Thursday evenings, beginning April 25. He is also giving five afternoon lectures at Apollo Hall, beginning April 29, on the following subjects: "Dante: His Religious Significance;" "Dante: His Place in Politics and History;" "Lessing's 'Nathan the Wise;'" "Immanuel Kant;" "Carlyle and Emerson."

—The committees appointed by the American Unitarian Association, the Western Conference and the Western Association for consultation over the western situation, arranged for a meeting on the 28th. But we go to press too early to give any report.

Boston.—Our readers everywhere will rejoice to hear that Rev. James Freeman Clarke is recovering steadily, though slowly, from his illness He takes a short walk daily, and hopes to be in his church again on Whitsunday.

—President Eliot, of Harvard, who is abroad, has recently been in Tunis, and will visit Malta, Sicily and Southern Italy.

—Unity Church gave a reception in honor of Rev. M. J. Savage and Mrs. Savage at the Hotel Vendome on the evening of April 18.

—Sunday evening services were held at the First Church till Easter, Rev. S. Wentworth Brooke giving an interesting series of sermons on "Old Testament Characters." From Easter Arlington Street Church will be open for five Sunday evenings, Rev. Brooke Herford having begun, April 17, a short course of lectures on "Two Modern Apostles,"—viz., George Fox and John Wesley.

—At the last meeting of the Unitarian Club, the topic was: "What to do with our Young People." Addresses were made by Hon. Carrol D. Wright, Rev. Stopford W. Brooke, Rev. H. G. Spaulding, Rev. M. J. Savage and Rev. T. R. Slicer.

The Ladies' Benevolent Union of the Hawes Place Society (South Boston) has been very successfully conducted during the past winter. Its meetings have been very largely attended, as many as forty ladies sometimes gathering on Monday evenings. It has done much good work by sending clothing to a needy colored man at the South, by doing sewing for the poor near at hand, and by taking charge of some very popular monthly church sociables.

—We mentioned some time ago that it was proposed to hold a social reunion of Unitarian and Universalist ministers, with ladies, in Boston, during anniversary week. Arrangement for the same are nearly completed.

—James Russell Lowell will spend the coming summer in England.

—Boston has just completed and dedicated a new kindergarten for the blind.

—We are told that Hon. George T. Hale is convassing for subscriptions among the rich Unitarians of Boston to carry out his project of a "Toynbee Hall" at the North End.

—The Unitarian Church Temperance Society are arranging for a public meeting in Tremont Temple on the Monday of anniversary week (May 23). Hon. John D. Long is to preside. Addresses will be made by Mrs. Livermore, Rev. M. J. Savage, Rev. J. L. Jones and Doctor Hale. The committee calls for reports of any distinctively temperance work that is being done by Unitarian churches. They wish to record all the temperence activities of our churches—whether with or without an organization. Any inquiries or reports may be sent to the president, Rev. C. R. Eliot, Dorchester, Mass., or to the secretary, Rev. J. L. Marsh, Winchester, Mass.

Ann Arbor, Mich.—Mr. Sunderland has recently given a series of six Sunday morning discourses on "Important Charities, Beneficencies and Reforms;" also a series of evening discourses in answer to questions proposed by religious inquirers, particularly students of the university, on leading religious problems of the day. Both series have drawn excellent congregations. The Easter service for congregation and Sunday-school was beautiful and impressive. The Unity Club is just closing one of its most successful seasons. Mrs. Sunderland is nearly at the end of a course of thirty conversational lectures, given before a large Students' Sunday Class on "Great Epochs and Characters of Christian History."

Baltimore, Md.—A recent number of the Baltimore *Sunday News* contains a sketch of the history of the Unitarian Church, and a glowing account of its present religious, philanthropic and educational work, showing that "there is not a day in the year when it is not used to advance the cause of Christ."

Bangor, Maine.—The Independent Congregational Society (Unitarian), under the pastorate of Rev. Geo. C. Cressey, has begun to take on new life, and resume its former position of influence. He was settled less than two years ago, there having been a preceding interregnum of some two years, which always weakens a society. Bringing with him that scholarship and character which gave Rev. Drs. Hedge and C. C. Everett and Prof. J. H. Allen, his predecessors, high reputation, Mr. Cressey has already given ample proof of ability to interest his people in the same manner. Of his usefulness and success there can be no doubt. The great want of the society is a vestry or room for social purposes. This has been met in part by the formation of a Unity Club, which meets once a fortnight in rooms arranged for the purpose, and has been a success. Here the young and the new comers find an agreeable assembly of liberal people; and the society feels a corresponding desire to increase its numbers. The church, which is a very attractive edifice, has been repaired and improved during the past year at an expense of from one to two thousand dollars. Mr. Cressey has given a special series of discourses recently upon "Beliefs Reduced to Facts." The Sunday-school is larger than it has been for several years. H.

Cambridge, Mass. — The twentieth anniversary of the settlement of Rev. Dr. Briggs has just been celebrated by a delightful reception in the church vestry, with addresses from Dr. Briggs, Rev. A. B. Muzzey, a former pastor, and others, and with readings and music.

Camden, N. J.—The new Unitarian Society is about starting a Kindergarten.

Canandaigua, N. Y.—A flourishing New Theology movement has been established here under the preaching of Rev. A. N. Somers.

Charlestown, S. C.—The restoration of the Unitarian Church is at last completed, the cost having reached about $12,000. The church is somewhat simplified externally, but at least internally all its old beauty is preserved.

Chicopee, Mass.—The Unitarian society is rejoicing in the prospect of a new church edifice, made possible by the generous gift to the society of $5,000 by the late Mrs. Chapin, of Springfield.

Cleveland, Ohio.—Mr. Jennings spoke in the Unitarian church, April 17th, on the importance of our missionary work in the West. At the close of the service a collection for the American Unitarian Association was taken, amounting to nearly $60, which it is thought will be increased to $100. The Cleveland church has raised for benevolent and philanthropic purposes during the past year about $500. The society is in an excellent condition.

Eastport, Maine. — The Unitarian Church in Eastport, under the leadership of Rev. H. D. Catlin, has begun very successfully a temperance society, upon the broad principles suggested in the recent phamplet published by "The Unitarian Church Temperance Society." Mr. Catlin writes, "The result to date has been to me most gratifying and encouraging," and after stating that membership is accorded to all who subscribe to the general purpose of the society (no pledges being required) he adds:

"When asked about our new society, I have described it as largely a society for inquiry. In it I trust there will be a perfectly free platform where anyone can stand, and in courteous words say that he does not believe, and why he does not believe, in prohibition, or in total abstinence, or in any other position which people have advocated. From such debates the truth will surely come, and other than the truth we do not want. I have myself no question that when it appears essential to the arrest and prevention of the curse of drunkenness, nine-tenths of those who now

use intoxicating drinks in this town will say, 'We have honor and public spirit; yes, and manhood and brotherly feeling; we will give up the drinking habit, if not for ourselves, yet for the sake of our neighbors and our children.'"

Frewsberg, N. Y.—Rev. A. N. Somers has organized a New Theology Reading Circle here with twenty members, and expects to organize a church soon.

Gardner, Mass.—The people here are struggling hard to carry out their plan for a new church, but find many difficulties. They have bought and paid for the land, and had planned a $4,000 church, plain and inexpensive, towards which they hoped for $2,500 from the Church Loan Building Fund, thinking they could just manage the rest and the furnishing. But, first, the Building Fund is nearly exhausted and could only loan them $2,000, and then on opening their bids they found their plan would cost five thousand instead of four. So they are feeling rather discouraged. But still they keep on meeting in the Police Court-room, and the society continues to grow, so that they will surely win through.

Hinsdale, Ill.—A society has been organized here by Rev. J. R. Effinger, secretary of the Western Conference, with some thirty-four members.

Louisville, Ky.—The Unitarian Church has a monthly Sunday-evening Choral Service. The musical numbers of the last service were as follows: Organ Voluntary—"The Evening Star," Wagner; hymn—"Hummel;" quartet—"Sing to the Lord," Haydn; duet, —"Thou in Thy Mercy," Handel; tenor solo—"Ye Verdant Hills," Handel; trio—"Stars of the Night," Campana; quartet—"The Lord is My Shepherd," McFarron; male quartet—"Supplication," Marschner; soprano solo—"How Shall We Praise Thee," Becker; hymn—"Old Hundred;" organ voluntary—"Processional" (Lohengrin), Wagner.

Marietta, Ohio.—The Unitarian Church is still fragrant of Easter. On that occasion the church was beautifully decorated with flowers, and a service was rendered, appropriate to the day. The society was never more united or more prosperous. Mr. Jennings, the state missionary, is announced to visit this place and preach for the pastor, Mr. Lusk, on the last Sunday in April.

Meadville, Pa.—Rev. A. G. Jennings addressed the students of the Theological School on Thursday A. M., April 21st, giving an account of his missionary work in Ohio and Indiana. He was impressed with the earnest spirit of teachers and students, and the practical character of the studies. The school this year is exceptionally large and prosperous.

Midland, Mich.—We stated last month that the Unitarian Society in Mt. Pleasant, Mich., had received an addition of forty new members within a few weeks past. It should have read *Midland*, Mich.—the place where Rev. L. R. Daniels is working with such energy and devotion. And now comes word that the forty is increased to *forty-five*.

Millbury, Mass.—During the winter the minister of the Unitarian society has been giving a course of sermons on alternate Sunday evenings on "The Lord's Prayer."

The finance committee appointed at the last annual meeting of the society has begun its work of soliciting subscriptions in the town for the building of a church home, and it is hoped that the foundations of the church may be laid this spring.

The cantata of "Ruth" was recently given in the town hall under the auspices of the "Lend-a-Hand Society," and quite a little sum of money was thereby realized for the church building fund.

Mt. Pleasant, Mich.—Rev. E. C. Headle has been preaching here for six weeks past, and has organized a Sunday-school. Unitarian interests are at a rather low ebb. Under the very earnest efforts of Mr. Headle there are signs of improvemement.

New Orleans, La.—The Southern Conference met on Wednesday and Thursday, April 20 and 21. Rev. Robert Collyer preached on Wednesday evening to an overflowing house, and with great eloquence, on "The City of God that lieth four square," an earnest appeal for broad and generous sympathies between different sects. On Thursday evening a large congregation gathered to hear admirable addresses from Rev. Grindall Reynolds, Rev. E. C. L. Browne, and Rev. Robert Collyer. In the forenoons, a memorial paper on "The Ministry of Theodore Clapp," the first minister of the New Orleans Church, was read by Rev. Chas. A. Allen, and another on "Church Extension" by Rev. G. L. Chaney; also a sermon was delivered by Rev. E. C. L. Browne; and Mr. N. Schultz, of the last Meadville Class, now doing missionary work in Texas, was ordained as an evangelist, Rev. G. Reynolds offering the prayer, and Rev. W. P. Tilden giving the right hand and the charge. Rev. G. Reynolds preached in the New Orleans pulpit on the previous Sunday, and Rev. W. P. Tilden on the following Sunday. All the exercises were interesting, the spirit enthusiastic, and the New Orleans Unitarians will long remember the occasion with gratitude and pleasure. It is the first Unitarian Convention ever held in this city.

Omaha, Neb.—At a beautiful service on Easter day thirteen persons joined the Unitarian Church, which is prospering as never before.

Providence, R. I.—The Unitarian Club prospers. At its meeting of April 11, addresses were made by Mrs. Julia Ward Howe, Rev. Grindall Reynolds, Rev. Stopford W. Brooke, Rev. W. H. Lyon, Dr. F. H. Brown, and Mr.

H. H. Edes. A subscription for paying the debt of the Third Church was taken, almost large enough to accomplish the result. Also the idea of starting a fourth church, in Elmwood, was discussed.

Quincy, Ill.—Miss Cora Benneson is in the midst of her third course of conversational lectures on Foreign Travel. After graduating from the Literary and Law Departments of the Michigan University, she spent two years in making a tour of the world, and is now giving her friends the results of the same. She is at present reproducing her experiences in England, Ireland and Scotland, and on the continent of Europe.

The Unitarian Society has given a call to Rev. C. F. Bradley, of Sandwich, Mass., and he has accepted the same.

Sacramento, Cal.—Excellent reports come from the new Unitarian society here, organized by Rev. C. P. Massey. There is no excitement and no great crowd, but the congregation grows and the movement quietly strengthens in a way that is very hopeful.

San Francisco, Cal.—The Unitarian society has sold its church edifice and lot for $120,000 for business uses, and will build in the residence quarter. It is with great regret that the old home, endeared by so many memories, is given up; but the encroachment of trade makes it necessary.

St. Louis, Mo.—The church of the Messiah had two splendid Easter services, one in the morning for church and congregation, with responsive readings, worship, music by congregation and great chorus choir, collection for Children's Hospitals, and sermon by the pastor on "The Moral Value of a Belief in Immortality;" and one in the afternoon for the children, with music, responses, prayer, address by the pastor, baptisms and confirmations.

St. Joseph, Mo.—On April 19th the Unitarian Church held a double service of joy and consecration, to install their new pastor and dedicate their new church. The installation address was given by Rev. J. Ll. Jones, of Chicago, and the dedication sermon preached by Rev. John Snyder, of St. Louis. The occasion was a most interesting one, and the prospects of the society seem bright.

Toledo, Ohio.—There are some signs of a revival of Unitarian interests here. The ladies to the number of eighteen are meeting regularly and working for the Indian Mission of Mr. and Mrs. Bond. The State Missionary has just visited this point and called on several of the old Unitarian families, who feel the need of Unitarian preaching. It is hoped that something definite will be done early next fall to re-establish the Unitarian Church.

Toronto, Canada.—A beautiful Easter service was held in the Unitarian Church, consisting of responsive readings, hymns and carols by the Sunday-school. About the middle of the service six little girls, dressed in pure white, advanced to the front and in turn recited appropriate verses, and, as each concluded, hung garlands which when finished showed the word "Life." Rev. Mr. Bowser preached in defense of the reality of the resurrection, not as the mere restoration of the physical life to the dead body, but as the manifestation of the passing through the portals of death to the higher and purer life beyond.

Winchester, Mass. — The Women's Auxiliary has been sending boxes of books and clothing to various places West and South.

The children of the Sunday-school were brought together in the vestry and put to work making scrap books and picture collections, to send away as Easter presents to children less favored. On Easter Sunday there was a union service in the church for congregation and Sunday-school. The gallery was filled with members of the school, who assisted the choir and congregation in the singing. An Easter offering was sent to the Children's Mission.

At the May Day festival the children are to bring in the "barrels" in which they have been collecting pennies for the church treasury.

Youngstown, Ohio.—A very hopeful Unitarian movement has been started at this place by Mr. Byrnes, one of the students of the Meadville Theological School. The state missionary has recently been preaching there.

WESTERN ANNIVERSARIES.

The three western societies, Western Conference, Women's Conference, and Sunday-school Society, are to hold their anniversaries in All Souls' Church, corner Oakwood boulevard and Langley avenue, May 17–20. The programme is as follows:

WESTERN UNITARIAN CONFERENCE.

Tuesday, May 17th.

10. a. m. Meeting of Directors at 175 Dearborn street.

8 p. m. Sermon. ev. H. M. Simmons, Minneapolis, Minn. R

Wednesday, May 18th.

9 a. m. Devotional Meeting, led by Rev. S. S. Hunting, Des Moines, Iowa.

10 a. m. Business Session of the Conference.

Address of Welcome.

President's Opening Address. Reports of Secretary and Treasurer.

Brief Reports from State Conferences. General Business.

2 p. m. Church Architecture. W. W. Clay, Chicago.

2:30 p. m. Church Organization and Membership. Rev. F. W. N. Hugenholtz, Grand Rapids, Mich.

3:30 p. m. Prayer. Rev. S. M. Crothers St. Paul, Minn.

8 p. m. Church Union. Dr. H. W. Thomas, Chicago, Rev. Reed Stuart, Detroit, Mich., Rev. Amos Crum, Dubuque, Iowa.

Thursday, May 19th.

9 a. m. Devotional Meeting, led by Rev. H. A. Westall, Bloomington, Ill.

10–12 a. m. Discussion of such matters relating to Fellowship and Organization as may be introduced.

2 p. m. Ethics of Profit Sharing. M. L. Scudder, Chicago.

3 p. m. A new Study of Celsus. Rev. S. J. Barrows, Boston.

8 p. m. New Grounds and Reasons for Church Going. In two parts.

1. Twenty-five minute paper by Rev. Mary A. Safford.

2. Fifteen minute address by Rev. Jos. Waite, Janesville, Wis.

Reception in church parlors at the close of the service.

WOMEN'S WESTERN CONFERENCE.

Tuesday, May 17th.

1 p. m. Devotional Meeting, led by Rev. Mary A. Safford, Sioux City, Iowa.

President's Address. Reports of Secretary and Treasurer.

2 p. m. Reports of Church Activities and Missionary Work, by Mrs. Eliza R. Sunderland, Mrs. C. T. Cole, Mt. Pleasant, Iowa, Rev. Eliza T. Wilkes, Sioux Falls, Dak., and others.

Five minute talks upon Post-office Mission Work.

3 p. m. Addresses by Mrs. Hattie Tyng Griswold, Columbus, Wis., upon "Woman's Work in the Liberal Church," and by Rev. Marion Murdock, Humboldt, Ia., upon "What did Phœbe do?" Discussion.

4:30 p. m. Election of officers.

WESTERN SUNDAY-SCHOOL SOCIETY.

Friday, May 20th.

10 a. m. Devotional Service.

President's Address. Reports of officers.

General Business.

11 a. m. Paper: What shall our Unitarian Sunday-schools Study? Mrs. S. W. Conger, Chicago.

11:30 a. m. Paper: Bible Class Work. Prof. Alexander Kerr, Madison, Wisconsin.

12 m. Queries and Discussion. In charge of Miss E. E. Gordon, Sioux City, Iowa.

1 p. m. Adjournment.

JOTTINGS.

Says the Boston *Commonwealth:* Edison, the inventor, has a remarkable memento of Beecher at his house in Llewellyn Park. His phonograph for impressing on a soft metal sheet the utterances of the human voice and then emitting it again by the turning of a crank, has never been put to any very practical use; but he has utilized it to make a collection of famous voices. Since he became famous his visitors have included hundreds of celebrities. Instead of asking them for their autographs or photographs, he has, in two or three hundred instances, requested them to speak a few sentences into a phonograph. He has kept the plates in a cabinet, and occasionally he runs some of them through the machine, which sends out the words exactly as uttered. Edison is probably the only man who can revive the silenced voice of the great preacher.

Dr. Holmes characterizes Westminister Abbey as a "great museum of gigantic funeral bric-a-brac."

Frederick Douglass, during a visit to the French House of Deputies, was struck by the fact that no member chewed tobacco or smoked.

Says Charles Reade: Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.

It seems that Syracuse University gets the valuable library of the great German historian, Leopold von Ranke. The library consists mainly of French, German and English historical works, and is rich in philosophy and in many old Venetian works.

Says Professor Agassiz: I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown.

Stories of Abraham Lincoln's humor seem to be never failing. He was once called upon during the rebellion, by a deputation from the Washington Y. M. C. A., which came to protest against the appointment of a certain clergyman to a chaplaincy. With his usual courtesy he heard them through, and then said, "I do not see, gentlemen, that you have urged any very weighty reasons why this appointment should not stand." "Why," said the spokesman of the party, "the man is a Universalist; isn't that enough? He holds that all men will be saved; even the rebels." "Is that true?" said the President, with that peculiar twinkle in his gray eyes that indicated his grasp of the situation. "If it is, and if you think he will pray for the salvation of the rebels, I am confirmed in the wisdom of my selection. If any people on earth need saving, I'm sure it is the rebels; I think I will not recall the appointment."

Missionary societies engaged in Africa have made a thorough investigation of the liquor trade in that continent, and find that in a single year 8,751,527 gallons of spirits were imported from Great Britain, Germany, the United States, and Portugal. Drunkenness is spreading at a frightful rate, and the

missionaries think it a cruel thing that the agent of so much evil should come from nominally Christian lands.

In addition to the $200,000 endowment which Mr. Moody has already obtained for his Evangelization Society in Chicago, he is trying to secure a fund of $300,000 for the support of fifty women, who will visit the homes of non-churchgoers, read the Bible with their inmates, and urge parents to begin the Christian life and to send their children to the Sunday-school. His plan for obtaining the money is to get fifty men to pledge themselves to pay $600 a year apiece, while they live, for the support of these women, and to provide by will for its payment after their death.

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